nahi, Allah ki taraf logo ko baseerat aur Yaqeen-wa-Burhan ke sath dawat di hai" (Ibne Kaseer 2:253)

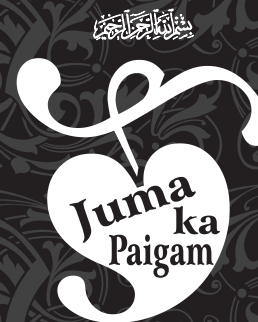
Imam Sa`di ؒ likhte hein " Aye Nabi ﷺ App logo se keh dijiye ke Allah tek pohachne aur Buzrugi-wa-Karamat ke ghar ka yahi Rasta hai jis ki taraf main tumhein bula raha houn, jo Haq ke sath Ilm aur us per amal karne aur Aeisar-wa-Qurbani dene ko shamil hai, aur ye bhi ke deen ko Allah Wahdahu La Shareek ke liye khas kiya jaye" (Tafseer Sa`di , Surah Yusuf 108)

Qur`an-e-Kareem ka ek Usloob bayan ye bhi hai ke Jab kisi chiz ki Ahemiyat-wa-Zaroorat ko ujagar karna maqsood hota hai to Us mein Nabi Kareem ﷺ ko khitab karne ke sath sath Aap ke amal ko Us hukm mein dakhil karke bayan kiya jata hai, taki qayamat tak aane wale Ahle Eeman ke kaam kein Aap ﷺ ki seerat-wa-sunnat aur tareeqe ki perwi karein, Jis taraf Salf Saleheen ne Dawat-wa-Tableeg aur Taleem-wa-Tarbiyat ka nizam qaim rakkha hai, usi tareeqe per Ummat ki Islah-wa-Tarbiyat ka bandobast kiya jaye. Imam Malik ؒ farmate hein **" Is Ummat ke Aakhri daste ki Islah usi tareeqe per ho sakti hai jis per chal kar Awwal daste ki Islah huwi hai"** (Ash Shifa Lil-qazi 47:151, Shamila)

Dawat ki Ahemiyat bayan karte huwe Nabi Kareem ﷺ ne farmaya **"Jis ne kisi ko Hidayat ki taraf bulaya to is ko un tamam logo ke barabar azar mile ga jo is ki perwi karne walo ko mile ga, un ke azroun mein kami nahi ki jaye gi, aur jo kisi ko kisi gumrahi k taraf bulaye ga to un tamam logo ke gunahoun ka itna wabal bhi hoga jo uski perwi karne waloun ko Gunah karne ka hoga, Un ke gunahoun mein koi kami nahi ki jaye gi"** (Muslim 2674) ye yadees mein logo ko khair-o-Bhalai ki taraf dawat dene per ubhara gaya hai aur Khair ki taraf lane wale ki fazilat aur zalalat wa Gumrahi ki taraf bulane wale ki mazammat bayan ki gai hai.

Hidayat kiya hai? Is bare mein Ulama ne likha hai " Nafa Bakhs Ilm ka Husul aue Saleh amal ki taraf logo ko bulana Haqeeqatan Rah-e-Hidayat ki taraf dawat dena hai aur koi bhi Amal Saleh usi waqt qarar pai ga jab woh kitab-wa-Sunnat ki roshni mein ajzam diya jaye, Chahe us ka Ta`alluq Huququl Ebad se, Jis ne apne Ilm se kisi ko Faida Pohchaya, Doosro ne is ki Iqteda kar ke Faida hasil kiya, to woh hidayat aur khair ka Daee hai, Darasal Dawat-e-Deen ka azar-wa-sawab itna azeem hai ke use figure mein likh nahi ja sakta, Is Neki aur Ajar ko gina aur shumar nahi kiya ja sakta, Is se bada sadqa insan ke liye kuch bhi nahi ke Is ki koshisho ke nateeje mein ek Shakhs Shirk-wa-But parasti ko chod kar Islam mein dakhil ho jaye, Shirkiya Aamal aur Bibath-wa-Khurafat ko chod kar sunnat ka shaidayee ban jaye, Namazo ka tarik Panjwaqta namazo per muhafiz karne lag jaye, Allah ke deen se door rehne wala Allah aur Rasool ka Matiuo Farma bardar ban jaye, ye woh Nafa Bakhs tizarat hai jis mein kabhi khasar nahi hota, agar is baat per hamara kamil yaqeen ho jaye to nazk se nazuk tareen halaat mein Dawat ke kaam se peeche nahi hat sakte,

Nabi kareem ﷺ ne dawat ki fazilat aur us ka samra-wa-nateeja bayan karte huwe farmaya **"Jis ne kisi neki wa bhalai ki taraf rehnumai ki to use bhi us neki per Amal karne wale ki barabar sawab hai"**, aur Khaibar ke moqe per Aap ﷺ se Sayyadne Ali ؓ ke hath mein Jhanda dete huwe farmaya **" Allh ki Qasam! Agar Allah ne tumhare zarye se kisi ek Shakhs ko bhi hidayat de di to ye tumhare liye Surkh Uotoun se behtar hai"** (Muttafiq Aleh)

Allah Rabbul Aalemeen fitne ke is dour mein Behtar Andaz mein Kitab-o-Sunnat ki dawat ko pesh karne ki hammat de aur khulus Dil ke sath Dawat-e-Deen ki Zimmedari har shakhs ko ada karne ki taufeeq bakhshe.....Aameen

Dawat-e-Ilallah

Aur Hamari Zimmedariyan

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Dawat Ilallah Ijtemai zindagi ka ek nihayat aham satoon hai jis ke liye bahut se maqamaat per sakht takeed ki gai hai, is ki zaroorat-wa-ahemiyat hi ke pesh nazar mazhab-e-islam mein Dawat ka khas ahtemam kiya gaya hai, Samaj aur Mou`ashra mein ek jamat zaroor aisi honi chahiye jo is zimmedari ko ada karti rahe,

Allah Taala ka irshad hai **"aur tum mein se kuch log aise hone chahiye jo neki ki taraf bulate rahein aur acche kamo ka hukm dein aur bure kamo se rokte rahein aur aise hi log falah yab hein"**(Surah Aale-Imran, 104) Ye aayate kareema dalil hai ke Dawat-e-Deen ek amanat hai jo Ijtemai hesiyat se ummat ke kaandho per dali gayi hai, jab tak ek jamat is ke taqaze ko pura na kare ye ummat is zimmedari se ahedo bar nahi ho sakti hai, is aayat mein khitab puri ummat-e-muslimah se hai, sirf farze kifaya keh kar apna daman nahi bachya ja sakta, Aap ke ghar ka padosi, dukan ka padosi, Aap ke sath business karne wala insan agar qafir aur mushrik hai, aap per lazim hai ke hikmat ke sath ise qareeb karein aur islam ki dawat pohchaein, Ye aap per zimmedari aaeid hoti hai ta ki jo shaks jahannam se bach jaye aur Allah Taala ki Bakshish aur raham ka mustahiq ban sake, agar nahi to us had tak huzzat qa`aim karein ta ki App Allah ki pakad se bach sakein,

Shaykh Ibn Baaz ؒ likhate hein ke :"Ulama ne is baat ki sarahat ki hai ke Dawat Ilallah is mulk aur ilaqe mein jahan Duwa`t ki ek jamat dawat aur us ke sargarmiyan mein lage houn, Amar Bil Maroof aur Nahi Anil Munkar ka haq ada ho raha ho to aisi jagah main dawat Farz-e-Kifaya hai aur baqi logo ke uper se bhi wajib saqit ho jati hai aur jis jagah mein Dawat ka kaam karne ke liye khas afraad na ho jo Dawat ke taqaze ko pura kar sakein to is kami beshii ke wajeh se sare log gunah ke murtakib hein, Pure samaj aur Ek Ek fard per ye wajib ho jata hai ke apni qudrat-wa-taqat ki had tak is farze Mansabi ko ada karein. Aur Khas tor per Ulama aur Warisein-e-Ambiya per lazim hai ke Dawat Ilallah ka haq ada kaein, Allah ke paigam ko us ke bando tak pohcha`ein, "bila khof begair kisi malamat is mishan per dat jaein aur kisi ameer gareeb chote bade ki parwah na karein Amar Bil Maroof aur Nahi Anil Munkar kabhi farze a`ein hoti hai aur kabhi fare kifaya, agar aap kisi aisi jagah mein hain jahan koi doosra nahi hein jo us ka haq ada kar sake aur Allah ka hukm batae, to aap per wajib hai ke Dawat-o-Tableeg ka gaq ada karein aur apni Isteta`at bhar is munkar se rokein " (Dawate Ilallah-wa-Iqhlase Duwat, 15)

Jaisa ke Sayyadna Abu Saeed Khudri ؓ bayan karte hein main se Nabi Kareem ﷺ ko farmate huwe suna **" Tum mein se jo shakhs ki munkar dekhe to apne hath se badalne ki koshish kare, agar is ki taaqat nahi hai to zaban se roke, aur us ki bhi taaqat nahi hai to dil se us chiz ko bura zane aur ye Eeman ka sab se kamzor tareen darza hai"** (Sahi Muslim 186)

Shaykh Ibn Baaz ؒ ek aur maqam per likhte hein **" Dawate Ilallah bade hi aham umoor aur azeem tareen faraeiz mein se hai aur log is ke sakht hajat mand hein chahe wo Muslim Mou`ashra ho ya gair muslim Mou`ashra, Ek Qafir ko Allah ki taraf dawat di jaye gi aur us ke saamne bayan kiya jaye ga ke Allah hi tumhara khaliq hai jis ne tumhein khalis apni Ebadat keliye paida kiya hai, Islam ko qabool karna aur jo kuch Nabi Kareem ﷺ le kar aaye use manna tum per wazib hai"** (Majmouwa Fatawa 4:235) aur Allah Taala ki yahi mansha yahi hai ke log siratal Mustaqeem per chalne wale ho jayei **"Allah Taala Salamti wale ghar ki taraf bulata hai aur jise chahta hai Sirat-e-Mustaqeem ki hidayat deta hai"** (Surah Yunus 25),

Ibn Qayyam ؒ likhte hein **" Allah ne dawat ko sari Makhlooq ki liye Aam rakkha aur hidayat ko khas kiya, jise chata hai hidayat deta hai, pas yahi us ka adal hai"** (Aalamul Mouqeneen 1:153)

Dawat ki Zarurat-wa-Ahemiyat ka andaza is se lagaya ja sakta hai ke Qur`an-e-Kareem main Sayyadna Nooh, Sayyada Ibrahim, Loot, Houd, Saleh, Shoaib, Moosa, Eisa, Yusuf Alehumus Salaam wa Tasleem jaise Burgazida Ambiya-e-Kiram ki Ebadat ka, Un ki Soum-wa-Salaat, Sadqaat-wa-Khairaat aur digar Ebadaat ki tafsilaat ko bayan liya gaya, Ijmali hesiyat se sirf baaz pehal`woun ko namoone ke tour per zikr kiya gaya hai magar dusri taraf un Buzurg tareen hastiyoun ki dawati zindagi aur us ke muktalif gosho ko tafseel ke sath bayan kiya gaya hai,

Ambiya-e-Kiram ki Bo`sat ka maqsad kiya tha, Un ki Qoumo ka bartao aur Rawayya un ki dawat ke sath kaisa raha, un ki hat dharmi, Bagawat-wa-Sarkashi aur us ke anjam ke sath bayan kiya gaya, Rahe Hidayat main Ambiya-wa-Rasool ki sabr -wa-sabat qadmi ko, apni ummato keliye un ki shafqat-wa-narmi e jazbat ko, apni qoum ki hadayat ke liye Un ki tadap aur qalbi ehsas ko, us rah mein pohachne wali na qa`bile bardasht Masa`aib aur taklifo ko , mukhtalif andaz-wa-usloob mein bayan kiya gaya hai, Jis ka maqsad ye hai ke Nabi Kareem aur Aap ki Ummat ko Tasalli di jaye, dawat ke kaam mein Istehkam ke liye ye Ummat Ambiya-e-Kiraam ki zindagi aur un ki qurbaniyoun ko Uswa aur Namoona banaye, Un ke naqshe Qadam per chal kar Dawat ke Nizam ko mustehkam banai.

Allah Taala Nabi Kareem ﷺ ko mukhatib karke farmata hai **"Aap keh dijiye Meri Raah yahi hai, mein aur mere Muttabe`een Allah ki taraf bula rahe hein pure yaqeen aur ae`temaad ke sath aur Paak hai aur mein Mushriko mein nahi"** (Surah Yusuf 108)

Ibne Kaseer ؒ likhte hain ke **" Allah Taala farmata hai ke Us ne Apne Nabi ﷺ ko tamam insano aur jino ki taraf us baat ki khabar dene ke liye bheja hai, (ke unhein bata dein) meri Sunnat aur mera tareeqa te hai ke logo ko us baat ki dawat di jaye ke Allah ke siwa koi Ma`bood-e-Bar haq nahi woh Tanha aur Akela hai, Us ka koi Shareek**